Usurpation Defeated,

AND

David Restored:

Being an Exact Parallel between

DAVID

And our most Gracious Soveraign

King Charls II.

In their dangerous Dissettlement, and wonderfull Restauration.

Laid open in a SERMON on II SAM. XIX. 14.

PREACHED

On the Publique Solemn Day of Thanksgiving, *MAY* 24. 1660 in the Collegiate Church of *Manchester* in the County Palatine of *LANCASTER*.

By *HENRY NEWCOME* Master in Arts, and Minister of the Gospel there.

PROV. 24. 21. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change.*

LONDON, Printed for *Ralph Shelmerdine* Bookseller in *Manchester*, 1660.

To the HONOURABLE

Sir *GEORGE BOOTH*,

BARONET, one of the Members of the Honourable House of *COMMONS*;

The RIGHT WORSHIPFULL

Sir *RALPH ASHTON* of *Middleton*, Knight & Baronet,

And the RIGHT WORSHIPFULL

RICHARD HOLLAND Esq;

Renowned Sirs,

THis Sermon, preached some Moneths since, and at the importunity of many Friends, now published;

liſhed; which hath gotten of all this time of its ſuſpenſion, and intended utter ſuppreſſion, no higher an eſteem with its unworthy Author, had need when forced out, to ſeek for Patronage: Neither are there any to whom I could more willingly and confidently engage my ſelf for ſuch a favour then your ſelves; whom I have cauſe to preferre in my thoughts, not only for your undeſerved Reſpects upon occaſion to my ſelf, (which I would hereby with all thankfulneſſe acknowledge) but alſo for the Renowned Undertakings, Hazards and Sufferings you have undergone for the Publique. It is gratefull to me, that I ſhould by the Providence of God, Date this

Epiſtle

Epiſtle to ſuch a Sermon in this Moneth, which but a year ſince was the ſeaſon of ſo many hazards, and dreadfully threatning Dangers, to your ſelves principally, and to many others with this poor Town of *MANCHESTER*, which ſo *willingly offered themſelves* with you in that *Cauſe of GOD* you ſo ſignally engaged in: Shall it ever be forgotten by us, what the Lord hath wrought? May not that holy Providence and Power of his be for ever adored, that hath in ſuch a ſhort time turned for us *our Mourning into Rejoycing*? That thoſe proud Waves ſhould be ſo ſoon and remarkably broken upon us; and be now *like waters that are paſſed away.*

I hope the profit of theſe Dangers and Deliverances ſhall remain with us, as a ſufficient and laſting ground of engagement upon our hearts to fear, ſerve, truſt and delight in that God who hath thus wrought for us.

And if this poor ſervice may any way tend to the recording and perpetuating of our ſenſe of this wonderfull Mercy, and of our faithfull and loyal engaging for, and rejoycing in the glorious Return of his Gracious Majeſty to theſe Nations (wherein the People of theſe Two Counties engaging with you as their faithfull and active Leaders have cauſe to conceive they have a double ſhare) I have the utmoſt I could aim at in this ſo

deſpi-

despicable an undertaking. And humbly craving pardon for this boldness, I commit you to the blessing of *that God that performeth all things for us*: And am

Your unfaignedly affectionate

Manchester,
Aug. 25.
1660.

And unworthyest Servant

In the GOSPEL,

Henry Newcome.

TO THE

Reverend, his Worthy Friend,

Mr. *HENRY NEWCOME*,
Minister of CHRIST at
MANCHESTER.

REVEREND SIR,

ONce more by especial Providence I have had a view of another Sermon of yours. In the former you opened a Dore of Hope for Sinners meeting with their God; and in this you have opened another Dere for Subjects meeting with their Soveraign. The distance betwixt God and Sinners was great; Heaven and Hell are opposite, and *between them there is a great gulf fixed.* And how powerfully did you make appear that the Gulf might be shot,

ſhot, that Heaven and Earth might meet; that God and Sinners might be reconciled: *Yet now there is hope in Iſrael concerning this thing.* The diſtance likewiſe between our Soveraign and his Subjects was very great: True Soveraignty is from Heaven, *The Powers that be are ordained of God*: But Rebellion and Treaſon are from Hell, they are *as the Sin of Witchcraft*, which is ordered and ordained by the Devil; and betwixt theſe there was a great Gulf or Sea, for one Land could not bear them both: And yet how ably have you made it appear, That Seas might be croſſed, That the Powers from above, and Treaſons from the deep might peaceably meet, That his Majeſty and Subjects might be reconciled. It was not impoſſible with God to *bow the hearts of all the men of* England, *even as the heart of one man, ſo that they ſhould ſend this word unto the King; Return thou and all thy Servants.* Me thinks I look upon theſe two Sermons as two Twins, which though they came not out together in one

Ezr. 10 2.

Rom. 13. 1.

1 Sam. 15. 23.

one day, yet they were conceived in one Womb, and they made haste one after the other: And now being come to light they resemble each other both in matter and form: As the two Tables were both of Stone, and were both hewed by *Moses* at Gods appointment, and in the one of them is written our Duty to God, and in the other our Duty to our Neighbour; so are these two Sermons for their matter as precious Stones, and for their form, hewed out by your self, by Gods own ordering; and in the one of them is written our especial Duty to God, pointed out in the first Commandement of the first Table; and in the other is our Duty to Man, *our Head, our King, our Supream*, pointed out in the first Commandement of the second Table, *which is the first Commandement with Promise*. Were it not pity that any man should put asunder those things which God hath joyned together? You have taught us comfortably to *hope in God*, and shall we be deprived of that second Lesson, *To honour the King*? What if

1 Pet. 2. 13.

Eph. 6. 2.

if this Table hath been by ſome as broken and laid aſide? the Lord hath put it into your heart to hew it again, and by his aſſiſtance you have fairly written the *words of the Covenant*: My humble advice is, that ſuch a Talent may not be hid and buryed in the Earth; but as you have Preached it, ſo you would pleaſe to Print it, and make it yet more legible to all the World. You may think it is now out of Date, his Majeſty who was invited to Return is now Returned: And what then?

1. It was one of the moſt ſeaſonable Sermons that ever I read; it was *a Word fitly ſpoken*: And I ſhould look upon that Book as an Ornament in my Study, which I might call *Apples of Gold in Pictures of Silver*. But

Prov. 25. 11.

2. It is of conſtant and continual uſe. As the words in the Text were only in ſeaſon when *David* lived, and when that Negotiation was tranſacted; yet to this day (as now we ſee) is that Scripture *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in*

2 Tim. 3. 16.

in Righteousnesse. So will this Sermon be till the Worlds end. From this one Doctrine of Loyalty, all Subjects may be for ever rightly informed in Judgement and instructed in Life: Or if any hereafter should be disloyal (which God forbid) it would be for Reproof of the Weak, and for Correction of the Wicked.

Our Nations have been a long time under great reproach, let this Sermon witness to the World, *That the Lord hath rolled our reproach away*, in that he hath wrought us into the temper of his Darling *Judah*, *Bowing all our hearts, even as the heart of one man*, to become truely Loyal. God dealt thus with *Judah*, but he hath dealt more graciously with us; for it was but *the heart of all the men of Judah*; or if *Judah* and *Israel* had both been joyned, they had been the hearts of only One Nation, and no more: But with us God hath done more wonderfully, in that he hath bowed the hearts of Two Nations, Three Nations, all at once, as if Three Nations

Nations had but one heart. And at his Majesties Return, such Rejoycings were on all hands as never *England* saw before. The King in his Proclamation is pleased to acknowledge, That both his Royal heart, and the hearts of his People, were as full of mutual love, and confidence, and joy, as became such a Restitution of King and People. Now Sir, let this be writ in Marble: *Oh that they were Printed in a Book, that they were graven with an Iron Pen, and laid in the Rock for ever.*

Job 19. 23, 24.

Records may last long, yet time may injure them, but these words with *Job* I would have last for ever: *That King and Subjects, kept at distance by Usurped Powers for about Twelve years, yet then met together with such love, and confidence, and joy, yea with such testimonies of love, and confidence, and joy, in Bonefires, Bells, Trumpets, Thunderings of Shot and singing of Prayses, as if Heaven and Earth had met.*

Before

Before this we were the reproach of Nations indeed, but now tell me *France, Italy, Spain, Germany,* or any other Countrey; if ever was the like day in any of your Nations. Surely *this was the Lords doing, and it was, and is, and for ever will be marvellous in our eyes.* The Lord bless these Papers, and all your labour to the good of his Church: So prayes

Gacslang, Aug. 21. 1660.

Your unworthy Brother

In the work of the Ministery,

Isaac Ambrose.

Usurpation

Vsurpation Defeated, AND DAVID RESTORED.

II SAM. 19. 14.

And he bowed the heart of all the men of Judah, *even as the heart of one man, so that they sent this word unto the King, Return thou and all thy Servants.*

THis *vers.* is a part of the very remarkable History of *Davids* return to his Kingdom, after the Rebellion and Usurpation of his ambitious Son *Absalom*. It is easie to see the scope of the story in reviewing the

Context. After the death of *Absalom*, the people of *Israel* speak of fetching the King back, as it is *vers.* the 9. and 10. of this chap. *David* sends to the house of *Judah* a *Message* and *Declaration*, to be delivered by *Zadok* and *Abiathar* to the Elders of *Judah*, *v.* 11, 12. another to *Amasa*, the *General* of *Absaloms* Army, *v.* 13. the effect of which *Message* and *Declaration* you have in the words of the Text, which is two-fold.

1. The universal and cordial inclination of the people towards the King, in these words, *And he bowed the heart of all the men of Judah, even as the heart of one man.*

2. The Loyal Message and invitation they sent to him, of returning to his Kingdom and Royal City, in these words, *So they sent this word to the King, Return thou, and all thy Servants.*

We shall briefly explain the words, whereby you will still more clearly discern their Emphasis, and their suteableness to the present occasion.

And *he*, *he* bowed. This relative is conjectured to refer to divers antecedents.

1. *He*; Some will have it to be *David*, *he*, that is *David* by his *gracious Message and Declaration* of his tenderness to his people, and readiness to forgive, to pardon *Amasa*, and to prefer him upon his submission, did hugely sway with the Elders of *Judah*, and with all the people, that forthwith they sent unto him.

2. *He*,

2. *He*, some will have it to be *Zadok* or *Abiathar*, to whom the Message was sent: they were of the Priests of the Lord, had interest in the Elders and People too, and appearing satisfied in the Kings message, they bowed the people to this unanimous and dutifull complyance. God hath oft made use of his servants in the Ministry, in furthering such works as these are by them.

3. Some will have him to be *Amasa*. Indeed he is the immediate antecedent, the message to him is in the next verse before. The King offering him so fairly, and he having the power of the Sword, commanding the people in Arms, and now returning to his *loyalty* and *obedience*, he had influence upon all the people hereby, towards their inviting in the King again. God often hath made great changes in Nations by the change of the Generals heart. Thus *Abner* brought back *Israel* to *David* before, and *Amasa* might do it now. Whether *David* is the *he*, or the Priest, or the General, whether King or *Zadok* or *Amasa*, is not material, any of them might be instrumental. And all have been so in our case to the like purpose. But we must say, 2 Sam.

4. This *he* may be God, and it must be so, if we understand a principal efficient by it. *God bowed the heart of the men of Judah*, none could do it but he, who hath the heart of all

men in his hand. And though *Davids* message might do much, and *Zadoks* faithfull speech much, and the Elders compliance with the King, might have influence upon the people, and *Amasa* with the Sword in his hand might do more in this business; yet God did work by them all, and was the chief Doer. Whether he be primarily meant in the Text or no, yet he is necessarily and chiefly to be implyed and understood in the business. It is the great work of the Lord, whoever are instruments in it, by what means soever it is brought to pass, that the heart of the people is thus bowed, &c.

He *bowed.*] This word implyes two things.

1. That there had been a contrary temper in the heart of the people: It was averse enough unto *David.* It did stand desperately opposite and stiffe and hardned toward him, yet now it is *bowed.*

2. That there is now a compliance wrought, which yet was not of it self, but brought upon it by means. It was *bowed.* It did not yield it self of it self, but was taken hold of as it were, and brought down to a compliance by strong hand, It was of refractary and exceeding opposite made as compliant as could be expected or desired,

The

The *heart.*] It is not said the *hearts* of all the men of *Judah*, in the plural number, but *heart* in the singular, to denote, That oft there is a general spirit prevails upon the people of a Land, they are one body, and sometimes possessed with one soul: there is the temper of a Man and the temper of the Nation to be seen; and sometimes it is for good, and sometimes for evil, and this to be distinguished, when the Chief of a Nation are bent such a way, and the people *love to have it so.* The heart of the people, the temper and spirit of the Nation are set the right way now to restore *David.*

Of all the men of *Judah, even as the heart of one man.*] They were universally enclined, unanimous in the Vote, *all* concurred to a man, or they were as easily prevailed with, as if but one man had been to be dealt with. Sometimes we say, For one or two we can deal with, but a multitude it is hard to know how to turn it; but God can sway a multitude as well as one single man. They were bowed as the *heart of one man*, a most cordial unanimous concurrence is here expressed. For the message they sent, it may be presumed it was sent by *Honourable Commissioners* and *Delegates* from the *Elders* of *Judah*, and the Generall. They resolve to have the King fetcht back, and they send

to him, to desire him speedily to return, *and all his servants.* The King was glad to flee from *Jerusalem* to save his life, and some *Shimei's* fearfully abused him in the way; but now they send for him back again with much honour and affection to him as their rightfull *Lord* and *Soveraign.*

The thing that presents it self from this subject to our meditation, as exceeding suitable to our present occasion, is, the greatness and wonderfulness of this change in this hearty and unanimous vote and message for the bringing the King back to his Throne and Royal City, after he had been so inhumanely, disloyally, and treacherously driven out as he had been.

We may consider several things in this case of *Absalom* and *David,* which may run parallel to our present business. Take it in two parts.

1. Consider, the dissettlement and almost despair that *Davids* affairs were in.

2. The manner and nature of his resettlement. In both which you may observe things wonderfull, and with greatest thankfulness to be acknowledged, and the like in our present occasion.

1. The dissettlement and almost despair that *Davids* affairs were in. You cannot prize the deliverance, unless you take a full view of the danger you are escaped from.

Con-

Consider *Davids* sad condition of affairs,

1. In the design that was layd against him.

2. In the pretexts to usher it in.

3. In the manner of its mannagement.

1. *The design that was layd against the King.* It was *Absalom* aspired, he aimed to be King in his Fathers stead. The design was to exclude the rightfull Governour from his Royalty, and to place this ambitious Prince in his stead: and for this end he raises war, draws many into a confederacy, they plotted to destroy the King, to secure the Usurper in the Throne: This was the design; a most wicked and unnatural attempt. Any thing sometimes is adventured upon. *Regnandi causâ: occidar modo imperet,* Let me die, said proud *Agrippina,* so be it her son *Nero* might reign: Men will adventure reputation, religion, life, nay soul and all, to get into rule and dominion. This was the design in the story, and no less hath been more then *designed* in our dayes. *Absalom* might in time have had a good title to the Crown, but it was rebellion in the Heir of the Crown to be more then a *Servant,* whilest his Father lived: Much more then most abhorred Treason in Subjects, some of them of the vilest and meanest, to supplant the King, as they did, to Usurp the Throne. *They* aimed to kill the King, *ours* effected it,

a most wretched and unparallel'd act, alwayes by the sobereſt in the Nation accounted *Murther*, and now declared and owned to be such in all mens mouths. It was not of Son against the Father; but of wicked men against Father and Son too. The design against the late King was like that of *Ahab* against *Naboth*, *To kill and also to take possession*; and to his present Majesty it was like that of the unrighteous Husbandman, that said, *This is the Heir, come let us kill him, and the Inheritance shall be ours.* This was the design.

1 King. 21. 19.

Mat. 21. 38.

2. *The pretext it was ushered in with. Absaloms* Treason was brought in with very specious pretences.

1. *Of publique good, and redresse of Grievances. Absalom* knew the peoples grievances, and made them full as many as they felt them to be. Chap. 15. 2, 3. *Thy matters are good, but none is deputed of the King to hear them.* None appointed to do justice, and therefore, *vers.* 4. *O that I were made a Judge!* And then I would see matters better ordered. The people were prepossessed with *Absaloms* great good will to the Subject. Oh! he is tender of our Liberties, and therefore questionlesse, if he rise, say the deceived people, our best friend is up, and it stands us all in hand to stand by him, that stands

ſtands ſo for the good of the Publique. While all this pretext of publique good is but in Engliſh, *The liberty of the Subject.* There is a Liberty which is our Birthright, and might have been maintained without violation to the Lawes of God and Man, but this was the bait that many were enſnared by. Oh the noiſe that hath been for the Publique, the adminiſtration of Juſtice, the ſecurity of the good people of theſe Nations! this hath been cryed up to be the *Good Old Cauſe.* And the Government ſetled by the Fundamental Lawes of this Land, and ſworn unto by us, muſt be changed for the publique good; when it is clear as the Noon Sun, that private deſigns and intereſts are ſought and carryed on under theſe pretexts. We talk of publique eaſe and liberty of the people, and of our *Keepers of the Liberties*; whereas the peoples Taxes and burthens encreaſe all along under this way of Government, and muſt neceſſarily do ſo, to keep it up: And theſe *Keepers* apparently encreaſe themſelves, and to keep their unjuſt acquirements, an unrighteous Settlement muſt be kept up over the whole Nations. The naked truth now appears, to ſet up an *Abſalom* in the Throne is the deſign, under the pretenſe of Juſtice he will do to the people. So we are neceſſitated to keep up the Government

vernment of a *Free State*, as they call it, to preserve the Estates of a few men unjustly gotten, which cannot endure the test of a righteous settlement to the true *publique good* of the Nation. This is the first pretext.

The Second Pretext is of *piety and devotion*, whereby this desperate ambitious design is introduced, chap. 15. 7, 8. He desires leave of his Father, that he may go *to perform his Vow in Hebron*, a religious service, and piece of Gods Worship, then in use, wherein by sacrifice they engaged themselves to God, &c. And he further relates the ground of it to be, the deep sence that he had of the Lords deliverance of him in his former troubles, that then he promised *to serve the Lord*: So that it is not only the pretext of a meer Vow, for that time, or of so much Religion only, as might be expressed in what accompanyed a Vow, but he would make this *Vow*, not only a part of his intended religiousness towards God, but an Introduction into a more strict course then heretofore: He would thus begin, and henceforward be very strict and serious in the Lords service. And now how much might this take with the people? not only to get them into his Conspiracy, but to tye them to him, when they were in. They might a little startle, when

when they heard him declare to Usurp the Kingdome: but then this would sway much with the people: *He is known to be a great Favourer of the publique Liberty, and a man that we see owns the service of God, and sets out Religiously, and therefore we may the better venture with him*: He doth not declare against the Temple; not threaten to cast off the true God, and to introduce Idolatry, but in his very entrance into his work, pretends more then ordinary piety and devotion. It is easie in our parallel to finde out an *Absalom*, that had a design to aspire, that never shewed much Religion, till it would advance a wicked design: On the suddain he is religious, the only popular man, all for devotion and the Lords service: Oh! say the poor people, this cannot be murther, and rebellion, and usurpation, and perjury, that such men as these are engaged in. They are not prophane, notorious sensual men, but men of the greatest profession, of the strictest life, *&c.*

In nomine Domini incipit omne malum.

A Proverbial speech first taken up from the Popes Murtherous Bulls and Edicts that used to come out thus in Christs name. It hath been one of the designs of the Devil since the Church was Christian, to bring in his greatest persecutions under the disguise of some

some great profession; the matter else would want Complices to carry it on. A vile man in esteem with a good design would have a few followers, and a seeming good man hath a great advantage in his hand of betraying many to a bad business, if he dare lead in it. Men are too apt to follow men, and can hardly keep out of Errour, if a tolerable person undertake their conduct. It is hard for the vulgar to distinguish between good men and bad actions, as if it must cease to be evil when such men dare engage in it: Whereas men should judge men by their actions, and not actions by men. Oh! what pretenses of Religion and godliness hath there been in the late mischiefs, that have been perpetrated? calling upon God; appealing unto God to decide the controversie, nay perpetrating villany upon impulses pretended from the Spirit of God, security of Religion, liberty for tender Consciences, *&c.* This hath been cryed up, as their *Good Old Cause*, that had the blood of Kings and Prophets at the bottom of it, like that Mic. 2. 10, 11. *They build up Sion with blood, and Jerusalem with iniquity— yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us?* Nay, their unheard of villanies are made the fulfilling of their Vows: no return for their deliverances and victories so proper, as to rase our Foundations, murther our King, pull

pull down the Ministry, *&c.* as no doubt it was in design, yet all along to advance Religion too. None so cruel among the *Turks* as a Renegado Christian; and so none more like to ruine Religion then the Apostate Professor, and much the more if in truth an Apostate and yet a Professor still. *Absalom* we know not what a King he might have proved, he was never tryed, ours have had time enough to have shewed some of their great good, they seemed to be big with; but we never could see a reality in them to this end to this day. But thus we agree in this second particular, in the introduction of the design, with high pretenses of Religion and the Liberty of the people.

3. *The manner of the management, and advance of this design,* several things are considerable in that.

1. *Many drawn into the businesse that meant well,* the liker to be more resolute in the undertaking. *Absalom* he knew what he intended by his Vow, there were 200 followed him from *Jerusalem in the simplicity of their hearts,* 2 Sam. 15. 11. meant nothing less then treason or murther to their King and his Father, but when in the business cheated and drawn hoodwinkt into this design, help'd it forward. And so all over *Israel* he had his Agents, who were privy to his design, and they at the sign given drew in the people in like manner. Many a time desperate businesses

businesses are carried on under other pretences, upon the secret design of a few. A sad unnatural civil War is kindled, is carryed on a great way, too far, if it had been the will of God; parties engaged declare themselves defensive, they protest, and vow, and Covenant they had no design against his Majesties *Royal person*, or *just honour and greatnesse*. The business goes on, the victory falls to their side. Now the *Absaloms* appear, and they shew what their design was: The people went *in their simplicity*, meaning no other then what was declared to them, which hath sufficiently appeared in that the business could not be effected till force was put upon the Houses of *Parliament*, the Lords clearly dismissed, near 300 Commoners pull'd out, and kept out of the House of Commons; many hundreds in the Nation would never say a *Confederacy with them*, and have suffered according to their first declared Principles and innocent intentions, upon occasion all along under these Usurpations. But yet many were drawn in no doubt, *in their simplicity*, to go on further with them. If this had been known at first to have been the design, it might in all liklihood have been never advanced one step: but they take their advantage, the common people, and some good people of midling capacities, others seduced and infected in their Principles, are gotten on further into the business,

nesſ, decoy'd and cheated into the deſign, to follow that curſed *Abſalom* to the Throne. They pretend it is the Parliaments cauſe ſtill, and the people generally make no great difference between a Parliament conſiſting of *Lords* and *Commons* treating with the *King*, and upon the matter agreed with him, and a bit of a Parliament, the *Lords* removed, and the beſt and greateſt number of the *Commons* forcibly ſecluded, and to deſtroy the *King* too. Alas! many went in wickedneſs, and many in ſimplicity, meaning no hurt, not foreſeeing the guile, nor underſtanding the treachery.

2. *There was a great multitude engaged in Abſaloms buſineſſe againſt David.* The text ſayes *v.* 12. *The conſpiracy was ſtrong.* It was ſtrong,

1 In that the whole body of the people were gotten into it.

2 *David* the rightfull King was forced to flie from the Royal City, and to go over *Jordan* to ſave his life, and therefore the waters roſe very high againſt him. We need not apply this. It is evident the whole Nation were either conſenting, or forced ro acquieſce in the Uſurpation. *David* gone over *Jordan* to eſcape for his life.

3. *There was cruel policy and craft to the height uſed in the buſineſſe.* *Abſaloms* party was much ſtrengthened by *Achitophel* the *Gilonite* joyning in the buſineſs, chap. 15. *v.* 12. Two great

great things there were in *Achitophels* counsell.

First, in that he was a man of such vast abilities for Counse: 2 Sam. 16. 23. *The Counsel of Achitophel, which he counselled in those dayes, was as if a man had enquired at the Oracle of God, so was all the Counsel of Achitophel both with David and with Absalom*: His counsel had such authority in the Councel, it was so profound, and this counsel was gotten to *Absaloms* side.

Secondly, in that he had been *Davids* Counsellor, and so understood the affairs of the Nation, the *Arcana Imperii*; knew *Davids* way of counsel, and so could better undermine and prevent his restauration, and always give *Absalom* the way into the strength of the Nation by this his experience. This was a great blow to *David*, and advantage to *Absalom*. Certainly the design here that was so strong, was laid in deepest policy: We had a man that had *Absaloms* pride and ambition, and *Achitophels* head-piece. Men laid their devices as low as Hell, (but that their counsels were defeated by him, *who taketh the crafty in their own craftinesse, and whose counsels must stand*) their policy was very formidable, and a great while successefull. That there were those that joyned what they could contribute to this work, that had been of his Majesties own Servants, *&c.* I need not here assert. There was wisdome, treachery and utmost ingratitude

ingratitude concentred to keep our *David* down.

4. And lastly (to mention no more of this kinde) *Absoloms design was secured in a desperate peece of wickedness*; and this was no small strength to his party and disadvantage to *David*. The politick peece of wickedness was from this *Achitophels* counsel, and that is, 2 *Sam.*16.20,21,22. *Absolom* must go in to his Fathers Concubines in the sight of all *Israel* on the top of the house. And what would this do? why, sayes he, *Then all Israel shall hear that thou art abhorred of thy Father, then shall the hands of all that are with thee be strong.* How would this strengthen the hands of all *Israel* with him? why, these two wayes:

1. It would assure the people that *Absolom* must stick *to them*, as well as they adventured *with him*; for they might sometimes doubt of the business, there may be mysteries between the Father, and the Son, and *David* recover a little strength; why, *Absolom* offended him once afore, and he got his favour again. The King may be tender to his Son upon his submission. It may prove but banishment, or keeping from Court a while, as it did before, the fault may then fall heavily upon many of us as Instigators, and Abetters of this rash young man in his Enterprize,

and he may happen let us fall to the Kings mercy, in hope of his Fathers pardon for any thing that yet is done. Therefore sayes *Achitophel*, Do some odious thing that the people may be sure of thee. Nay, may the people now say, We may venture with him; for he dares never leave us, when he hath so unnaturally defiled his Fathers bed.

2. It will make the people firm to *Absolom* by making them see, they can now no longer dally in the business. The cause is declared by this open villany of *Absolom*, we are gotten in, we have advanced him, have brought him to *Jerusalem*, and he hath now under our countenance and assistance perpetrated this villany. There is no hope of ever being pardoned either for him, or us, that are so far engaged with him, when such a thing as this is done; who can hope the King should forgive us, when we have provoked him on this manner! The policy was devillish to linke *Absolom* and his Forces by such a villany: *Themistocles* would make a golden bridge for his Enemies to retreat upon at any time, counting it no wisdome to force an enemy to fight whether he would or no. When there is no hope of mercy, men will sell their lives as dear as they can. This was the design in *Absoloms* case, to make *Absolom*

solom and his party desperate, that hopes of Indempnity might never spoil their resolution. He puts it past hopes of pardon, that that might never make them indifferent in the undertaking, nor mar their valour. A device if one would rake hell for one, you cannot finde one more devillish, and yet serving to this desperate design. How must *David* ever get over this, when his enemies are so united and engaged to stand against him? Ours was of the same brood, and from the same father (no doubt) the Devil that *Achitophel* fetcht this. To keep *David* out, we murder the Kings Royal Father, and in a horrid manner. If some few Assassinates had done it, they might have made them to have born the blame; but it is done in the sight of all *Israel*, and the Sun, in the Kings Royal City, before his own Gates, in the crowd of his people, on purpose to make as many partakers of the thing as might be, that they might have the more Abetters to cleave to them now for very protection. Most of the great Officers are made Judges, that these might, to prevent the like Judgement, and sentence on themselves, stick together to the last man. Any thing but the Murther of his own Father, a King may upon principles of honour, and prudence pardon. But here many engaged to be des-

perate now against the Heir of theCrown, those that were not Judges and Actors they have another device to get many of them engaged too; And that is by *taking possession* as well as *Killing*, and so by disposing of the Kings Lands for small value, they raise money at present, but they do more to their design, they strengthen their party unspeakably thereby. There is now an interest in the Nation that must be respected under this very notion, which shews how there wanted not villany to make their party strong and secure. Matters had in all likelihood never held so long as they have done, if men had not been choaked with *Purchases*. Many men ivolved in so much guilt, as that they have justly despaired of pardon, and many so deep in estates none of their own, as loath to think of restitution. And thus the *hand of the people is made strong with them*.

Absolom carried on his business but a while, and though it was notably laid, yet being unsettled, more easily brought down. *Ægrius ejicitur quam non admittitur hostis*. But ours got settled, an Usurpation of almost a dozen years standing, the channel quite turned, Estates gotten and improved, and so men more loath to part with them. And therefore in this the danger and hazard of dissettlement hath exceeded. But

But sure *Davids* case (both *Davids*) is very hazzardous and sad, when such a desperate design laid, so ushered in, so cruelly managed, raised upon the abused well-meaning of many, the crafty and treacherous counsels of others, the strength of the multitudes, and the security of despair for ever receding from it, and yet this was that, and our *Davids* case.

Now secondly, Consider *the manner and nature of his Re-settlement.*

Davids Re-settlement, and our *Davids* Re-settlement: *In* both which you will finde things alike parallelly wonderful.

1. Consider the manner how God hath brought it to pass.

2. Consider the thing thus far effected.

1. Consider the manner how the Divine Providence hath brought *David* to his Kingdome again, when his affairs were so desperate.

1. *Several, notwithstanding this general defection, remained faithful to David.* Several fled out of *Jerusalem* with him, 2 *Sam.*15.17,18. Many people when he fled went after him; his servants, the *Cherethites, the Pelethites, the Gittites, &c.* passed on before him. *Joab* and *Abishai* his *Kinsmen* and famous *Generals*, they found the part of the Kingdome beyond the

River, though inconsiderable to the body of the people, but two Tribes for ten, yet they were faithful to him; the Priests of the Lord *abode with the Ark*, yet *Davids* true friends, *Hushai* the *Archite* goes back, and by his counsel with *Absolom* furthers and secures *Davids* affairs truly and effectually. *David* was forced out of his City, and yet not out of the hearts and affections of all his Subjects. Several were true, loyal and constant to him, and this helped up his interest again. And so with us the Lord kept many hearts upright to sound and upright principles of Covenanted loyalty to his Majesty. Several run the same fate of Exilement with him. The part of his Kingdome beyond the River true to him, gave him admittance, were oppressed, and almost ruined for him. He had *Hushaies* that had a respect to his interest as there might be occasion. There were thousands in *Israel* that were faithful in Covenant, that never bowed *their knee to Baal*: that would never say, *A Confederacy with them*, *that said a Confederacy*, that were true in their hearts to *David*, and ready to shew themselves when ever God would begin to give a reviving to his Majesties just cause. Several whom the Lord kept upright in the Nations, that grieved to see the dishonour done to Religion, and wrong to Superiours

riours and inferiours, and were ready Instruments in Gods hands to rescue the almost ruined rights of their King and Nations.

2. *Fervent prayers were put up to God by* David *and his party*, as *Psal.* 3. and other *Psalms* 42. and 43. were penned upon this occasion. But especially *David* most earnestly puts in a Caveat at the Throne of Grace against *Achitophel*, 2 Sam. 15. 31. *The Lord turn the counsel of* Achitophel *into foolishness*; which was so punctually answered, and that in so great a concernment, that we cannot but take notice of prayer as having a chief hand in *Davids* Restauration. Prayer hath in like manner been made without ceasing unto God for our *David*, and especially in the zealous passion of many a Religious and Loyal heart; that God would in very termes *turn the Counsel of* Achitophel *into foolishness. By reason of oppression they have made the people to cry, they have cried out by reason of the Arm of the Mighty.* When good men have seen how the wicked have prospered, and how they have abused their successes; made God the Patron and Abettor of their villanies, and sought themselves all along to the ruine of true Religion; they have cryed to God with their voice, they have ordered their cause before God, filled their

Iob 35. 9.

mouthes with Arguments, pleaded Gods Covenant, their own integrity in the main, the reproach of Religion, the insolency and rage of the enemy, and have waited *when God should return judgement unto righteousness, that the upright in heart might follow after it.* This hath prevailed much in our *Davids* case. When God saw *there was none shut up, and none left in Israel*, and yet his people cryed to him, his *own Arm hath brought salvation* to his people. He hath looked down, from heaven did the Lord behold the earth, *to hear the groans of the prisoners, and to deliver those that were appointed to dye.* It appears that he *hath seen, he hath seen* all this while the affliction of *his servant*, and his people; these prayers have moved him to come down to deliver. As in a like case, *Exod.* 2. 23. They cryed by reason of their bondage, and their cry came up to God, and God hath remembred us, and had respect unto us. *If* men will adventure to abuse any of Gods children, they had best do it out of the Fathers sight (which is impossible) or to take heed they make them not *cry*; for if they cry God, will know the matter, and it will be hard with them that do them wrong. God will not alwayes endure his peoples cryes against any that oppress them. This was a second

Ps 94. 14, 15.

2 Kings 1. 26.

Ps. 79. 10, 11.

second help, and notable means that kept *Davids* Affairs alive, the Spirit of Prayer, that lay continually at the Throne of Grace, moving the King of Heaven for assistance, to restore the banished King to his Right again: And this was more than if the greatest Potentates had joined by their Forces to set him in the Throne.

3. *God did defeat their Counsels*; he divided and defeated their Counsels: *Achitophel* gave counsel to do quickly what they did, 2 *Sam.*17. *Hushai* gives advice to the contrary. *Absolom* takes the wrong counsel, *ver.*14. *For the Lord had appointed to defeat the good counsel of Achitophel, to the intent that he might bring evil upon Absolom.* This is the plain of the business, God spoils theirCounsels,thereby to defeat and destroy their design. Whether the Lord hath had any *Hushai's* in the Counsels that intended our *Davids* good, I know not; but God hath made some Counsels to serve well *Davids* turn; and the very like disappointment of the design of the late formidable Army, in the very same kind,that they forthwith fell not upon the *Renowned General who opposed them*; *that they would gather all Israel together for this purpose*; or what it was, but God divided them in their party before, to work their ruine, Counsels divided, and Forces divided. Many a thing, no doubt, that party

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can now say, may have been on foot, which if taken, had prevented their overthrow; but God hath done all this, to the intent that he *might bring evil on our Absoloms*, and their trayterous Design.

4. *God removes one dangerous Instrument after another, out of Davids way. Achitophel* hangs himself, *Absoloms* Army is defeated in a bloody Battel, 2 *Sam.* 18.8. *The Battel was scattered all over the Countrey, and the Wood devoured more people that day, then the sword devoured.* *Absolom* himself is found and slain, hanging in an Oak; the great Heads and Ring-leaders of the Faction being removed thus by the hand of God, way is notably prepared for *Davids* Return. God hath wrought as wonderfully in the like manner to remove the prime Usurpers, to make way for the Kings return; *Achitophel's* gone, and *Absolom's* gone; and though God hath mightily saved from the effusion of blood, yet he hath by a wonderful hand dispersed and broken a potent and terrible Army, even *without hands*, in the late Northern defeat; God knows *what wood they fell into*, but there were they broken, *there are the stout-hearted fallen, they have slept their sleep, and none of the men of might have found their hand.*

Psal. 76.4

5. *God stirs up the people generally to think and take counsel to bring the King back.* They fall to consultation about it, 2 *Sam.* 19.9, 10.

10 Two things they mention to move one another to return to *their Loyalty*, and to endeavour the restoring *David* to his Right. 1. They remember the relation he had stood in unto them, the good works he had done, what a Deliverer he had been as an Instrument in Gods hand unto them, 2. They take notice, that *Absolom* that was the Competitor, whom they had annointed, was dead in the Battel; & therefore there remained nothing more reasonable for them, then that they should speak of *bringing the King back*. The people were strangely turned of late in their hearts towards our *David*; they begin now to cal the King to mind again, that had bin forgotten all this while, some years, and scarce so much as named. And there was two things that very much swayed with some men, to think that God pointed at the King's restauration; 1. The miraculous preservation of the King, that he was so delivered and escaped, when his life was sought as he was. 2. That that desperate Usurper and Competitor was so strangely removed out of the way. It was not long since a great piece of Discourse, That if we must have Monarchy, there must be a continued competition between the two Lines of the *Stuarts* and the *Cromwells*; this latter having setled himself as firmly, as the wickedest Wit and Policy of man could contrive; and yet

yet God dashed all this by Creatures of his own, by contrary Factions, he and his settlement is removed as easily, as it seemed to be established firmly: They that pulled that Line down, little intending to make way for the lawful Soveraign. *Absolom* that would have a Pillar to be remembred by, in the Kings Dale, exchanges it or an ignominious heap of stones in the Wood Our Usurper is not left to be only ignomious and odious to him whom he had wronged, but his own faction do this to our hand, his Pillar pull d up, *his Memorial in a years time is perished with him.* And hence the people might well consult to stir for their Liberties, and to see by these many weary tossings and changes, they were out of the way, and under the Lords curse for their Rebellions, and Treacheries, and Disloyalties, and therefore might well see that their hope of settlement must needs be in *bringing the King back.* God preserved him sure, and not for nothing. God hath so removed *Absolom*, that it directs the whole People to look after *David*, and the Elders of all the Tribes seasonably to declare for a free Convention, their undoubted Right, which the Adversaries all along interpreted to be as much as to resolve to bring *the King back.* And so upon the meeting of the Re-

2 Sam. 18. 18.

Psal. 9. 6.

pre-

presentatives in Parliament, they had resolved after a day of solemn Humiliation, on *Tuesday*, *May* 1. to consider expressly of this matter.

6. *While the people are considering to bring the King back*, 2 *Sam.* 19. 11, 12. *David sends to Zadock and Abiathar and the Elders of Judah, and to Amasa the General, his Message and Declaration, whereby he incites and encourages them to fetch him back. How like is this to his Majesties Letters and Declaration to the Parliament, to the General, and to the City*, expressing himself so affectionately to them, *as bone of their bone, and flesh of their flesh*, as he doth; offering not onely Pardon, but Preferment to such as should seasonably return to their Loyalty and Obedience. This helped *Davids* Affairs very much.

7. *The effect of Davids Message and Declaration, was*, That the Priests, the Elders, the General, they all are affected with it, and return an unanimous and cordial Answer to *David*, and invite him to return with all his Servants: This is just our present posture, the *heart of all the people is bowed as the heart of one man.* Commissioners are now sent to his Majesty, of the Elders of Land, both Lords and Commons, from the General, of the Ministers, all accepting most affectionately his Majesties Grace and Favour, and particularly inviting

ting him, nay with speed to return unto his People.

This is the present posture of our Affairs: I shall follow the parallel no further, since we are yet brought but thus far, though we humbly hope and expect the joyful Return of the King to his Kingdom and Royal City; but that God hath brought things thus far, we are appointed by Authority to keep this solemn Day of Thanksgiving.

Thus we have considered the manner how God hath brought *Davids* re-settlement to pass:

2*dly*. Let us consider the greatness *of the thing which the Lord hath thus effected*, which may truly further us in the great duty of the day. It is a wonderful worke.

1. If we consider *what a change it wrought*, how far things were gone another way, and how God hath reduced them quite back again; *David* under this invitation from all his people, *to return back with all his servants*, when a little before looked upon *as the common Enemy*, and all with him persecuted as *Traytors*; a little before the people ready to say, *We have no Portion in the son of Jesse; Let David looke to his own House. Charles Stuart* was the best Title our Sovereign could have; the Son of the late Tyrant, the cursed *Interest*, *&c*. And now it is *our Soveraign Lord the King*, *with all*

all his Titles; and every one strives who shall have the greatest share in him: Men are now striving who shall be *first* to bring the King back. Compare two places of Scripture in this story, and you will say there is a great and wonderful change wrought 2 *Sam.* 16. 6,7,8. & 19 19, 20. the very *Shimei*, the same man speaks both those speeches, It was even now, *Go up thou bloody man*, God hath now reckoned with thee; *I* know not what blood is laid at *Davids* door. As it is easie to find matter in the best mans life for an uncharitable censurer to ascribe his troubles unto; if a man be greatly afflicted, he must be greatly in fault in the worlds eyes: But now his very *Shimei* desires pardon; and therefore he is the first of all the House of *Benjamin* that comes to meet the King: Would one ever have a thought that this veryman should a few weeks since havebin throwing stones at *David*, and casting dust in the ayre, and cursing him. What a worke is this, the people that slighted this *Moses*, now receive him loyally and cordially? The *Shimei*'s that cursed him, now are ready to go first out to meet him. The very same *Barbarians* that count *Paul* aMurderer when theViper's on his hand, have much ado to with-hold sacrifice from him as a God, when they see the Viper shaken off into the Fire, and he

he unhurt. What hath the Lord wrought? When now we have command & authority to pray for the King, whicha few Months since should have been accounted Treason.

Prov. 11. 8 *The Righteous are delivered out of trouble, and the wicked are come in their stead.* This is a wonderful change, a mighty work that is wrought.

2. That this is brought to pass *so suddenly* and *unexpectedly*. God hath done for us *things we looked not for*; It is the Lord that hath thus subdued *David*'s People under him; That they which drove him out, or durst not appear to call him in, should now all unanimously appear; and that even as it were one soul should possess all the people, and they should joyn to call the King back. *It is the Lord that subdues my People under me*, said *David*: As it was said of the change of Religion in *Hezekiah*'s time: God *had prepared the heart of the People, for the thing was done suddenly.* The House may soon be reared, when all the Materials are prepared and made ready, and framed to setting up; The Lord laid this business in his own counsel, he fitted the heart of the people to concur in the Fundamentall Constitutions of the Nation, as the onely means of our preservation, opened almost all mens eyes to see the hypocrisie, selfishness, tyranny and falsity of those that had thus long abused us.

Isa. 64. 3.

Psal. 18. 47. & 114 3.

2 Chron. 29. 30.

us. And so the work upon this opportunity is done suddenly.

3. *That God hath therein so much vindicated Religion, and his own glory.* One great thing that troubled *David* in his flight from *Absolom*, was, That his Enemies daily said, *There was no help for him in his God*, *Psal.*3.2. A Psalm penned upon this very occasion; and this troubled him more then any thing; it was like *a Sword in his Bones, while the Enemy still said, Where is now thy God?* Oh how oft was God's people run through with this reproach? How were they mocked with their prayers? How was God's Providence blasphemed? How did the Enemies brag that they had gotten God to their side, *and that they were not come up without God against us?* But the Lord made the Enemies know, that *David* was not forgotten, he works now the other way, for ever to silence the Enemy about Successes. When was ever such a work wrought in al they have blasphemously bragg'd for them, as God hath now wrought against them? Those wretched Gyants, that would pretend they build by his allowance, because they had his permission; he hath now at once come down and confounded their Language, and spoil'd their *Babel* in a moment; It may be now said, *Verily there is a Reward for the Righteous.* Verily hee is *a God* that judgeth in the Earth: We can

Psal. 42.10

2 Kings 18 25

Psa. 58.11

shew the Phanatique now, where our God is.

4*ly*. The *work* is wonderful, *in that such way is made for a perfect settlement*. Trees shaken by the Wind, take Root the faster. *David* is not onely brought back to the Throne, but no doubt it is setled faster than ever, by the late convulsion upon it. We may conceive, the people seeing the *premunire* the ambitious Usurpers had led them into, the loss they had sustained by it, the danger they were in, if they might now have the King's favour, would be more firm to him then ever they were, and more wary of hearkening to Usurppers while they lived. The King also might see somewhat that *Absolom* might catch, to make a grievance of, for the people, that they should thereupon join in commotion against him; and so might remove that prejudice, and see to the Administration of Justice, to prevent the like discontent for the time to come. They have liberty, several of them, to shew their good affection in bringing him back, and so to have pardon, upon which they might be firmly engaged to him, and so the state more happy in King and People for ever after; as it appears, one *Sheba* after made a slight Rebellion, but few followed him, and as easily it was quelled. No such cure of a Nations discontents, as when people find that

that patience is better then any remedies of their own that can be applyed. I shall not here speak of things that have passed in this Nation these last twenty years, (for I am but of yesterday) sad breaches have been between Prince and People, King and Parliament. God hath sadly afflicted both, and I hope pardoued both: Why should we now go about to lay the fault at either door, when God seems to be in a way of forgiveness of it? And sure the Lord hath put such an opportunity into our hands of a perfect settlement, as we have not had before; *Dulce est bellum inexpertis*: Sure God hath taught us for being forward in drawing the Sword again in hast. O a desperate remedy it is! and especially when this is well considered, that there was an Enemy that was lately in Power, would have made no difference between any sober men of each party in the Nation; God having joined us in the deliverance, cannot we keep together after it? Why should not the old enmity be laid aside? God hath undertaken and answered the honest desires of all: What the Allegiance and Conscience of Duty obligeth some unto, that the same Principles, and the Covenant in like manner oblige others unto: You are for the King's just Rights, we are for the same; Why then should we not be all one? Espe-

cially when his *Majesty* doth use such pathetical terms in his own Declarations, even now read unto us, to *command, invite, and conjure us to lay aside all animosities, &c.* as he doth; we are agreed at present, or may be if we will; And have we not had enough of the old quarrel? If either obedience to God or the King sway with us, we must lay down our sinful and uncomfortable distances, and be united, as God hath united us in this great mercy which he hath granted to us all, to make us friends. We may allude to that of *Jehoash* to *Amaziah*. We had best thistles fight with Cedars, and one with another, till God find another wild beast to eat up the *Thistle*. Hath God found out our *Joseph* for us, and shall we now fall out by the way about the guilt of his loosing? There is great hopes of a perfect settlement, when God hath thus suffered us to tyre our selves in our confusions and divisions these many years----And these Considerations makes this a great occasion of our rejoicing before God.

2 Kings 14. 9

Obj. But some may object upon this; *We fear what may be the issue of this change, we may happen run into another extream; we alwayes feared Religion might be more hazarded in the Change, then it was before, &c. and therefore we are much afraid in this day of our rejoicing.*

Ans.

Answ. I answer to this very briefly:

1. I hope that those that truly fear God, do as dearly fear the things of God and Religion upon their hearts, as ever they did; and as in the Day of their trouble, when God smote them into the place of Dragons, they were able to say in some measure of sincerity and humble confidence, *All this is come upon us, yet have we not forgotten thee, neither have dealt falsly in thy Covenant.* So in this day when God turned again their Captivity, they are as ready to say, *If I forget thee, O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my Tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.* I do hope we are not so far transported with our occasions of rejoicing, as to forget Religion as our chiefest concernment. Psal.44.17

But secondly, It were worth our considering, how much this pretence *of securing Religion* hath miscarried of late times; We have secured *Religion*, and see what it hath effected.

1. A Liberty for the bad, as well as the good: It is a question not absolutely determined, whether is the better, to have the bad absolutely suppressed, though the good thereby be afflicted too; or, to have the good have their utmost liberty, and the bad and unsound have as much liber-

ty as they; God can order things besides both extreams: Yet I believe the sufferings of good men never hurt the Church so, as the *L*iberty of bad men hath done.

2. *W*here hath our encrease been under our late prosperity? The *Churches had rest*, and *they multiplyed*, and were *edified*; And sure if our rest had been in God's Way, we might have seen it more blessed unto us. There hath been little encrease, few converted under means.

Prov. 29. 1

3. We have secured Religion, but seem many Apostates from it, as ever any one Age brough forth, even in this little while. The damnable monstrous Doctrines that have been vended; those evils are gotten into the Church in this time of Liberty, that it is well if any thing but some persecution or fiery tryal may expel.

4. The love of many is waxed cold; zeal and heat in godliness is lost from them that retain the sound Doctrine; Religion is gotten a politick thing with a great many, a Sceleton, an outside, the power of it lost in a great measure, under this glorious talk of *R*eligion.

And fifthly, We have gotten such a reproach upon it in these late yeares, by that which we have done under the highest profession of it, that hath been the

the greatest dishonour to Christ, since his Church hath been upon earth, I verily beleeve. And if Religious men should be under contempt, for what hath been done by false Professors of it, it cannot be worse then may well be looked for, and it is well known who may be thanked for it, *Woe to them by whom these offences come:* Matt 18.7

Our securing Religion hitherto me thinks hath looked like rest that a man sick is forced to, he is quiet with it, or seems to rest quietly, but when he awakes, he professes he is not refreshed at all by it. And so what ever you can fear, it is not worse then the best in effect that hath bin; our rest hath not been kindely, hath not come in wayes that God hath blessed; and so not done us that good which might have been expected.

And thirdly, It will be a great while in likelihood before things on another hand to such an height, as to make our condition comparably hazardous to what it lately was. Is their danger of destroying the Ministry, pulling up the Universities, shutting up the Church doors, &c. All which, and much more you are just escaped from?

Fourthly, As far as Religion can be secured *in Gods way*, we are to look to it, and to make it our care. But when we must use extraordinary extravagant cour-

ses to settle it, I beleeve we shall have no thanks for it, as the Apostle with detestation expresses it. As *we be slanderously* reported, *Let us do evil that good may come of it, whose damnation is just.* --- Further then we can secure Religion in Gods way, it ceaseth to be our duty or care. We distrust Gods All-sufficiency, when we will offer to do his work by the Devils means. It was an excellent Monition that *Luther* gave to *Melanchthon*, when he was over sollicitous about what should become of the Church when things looked darkly towards it; sayes he in a Letter to his neighbour Ministers, *Monendus est per nos Philippus, ut desinat esse Rector mundi*: *Philip* is to be admonished by you that he cease usurping to be the Ruler of the world. So I could wish we would take more care of duty, and leave the issue and success of all things unto God. Let the Government of the Church lye on his shoulders on which God hath laid it, who will take care of it when thou and I are in our graves, especially commands thee to lay thy hands off this care, further then thy plain duty appears unto thee in it.

Rom 7. 8.

Fifthly, What if sufferings should come? Why 1. We suffered before. 2. Sufferings must not come unless (*need be*) and nothing shall come but what is prescribed,

bed, but what is in the Phisicians Bill to do the Patient good with. 3: We shall have peace of conscience in our sufferings, that we have not by unrighteous means sought to prevent them.

But sixthly, Why should we count it necessary that the Church must fare the worse for this change? Is it any thing less than a limiting the holy One of *Israel*, when he hath brought us out of *Egypt* by a mighty hand as he hath done, to be questioning already, whether he *can provide a Table for us in the Wilderness.* To receive such a wonderful mercy from God so unexpectedly, and so undeservedly, and at the very next turn to be distrusting and counting of the very worst, is not so reasonable; why may we not hope, that the same Almighty power and free mercy will not perfect the work, that hath begun it? God hath purchased better credit at our hands by his late works then this comes to. Ps. 78. 19, 20.

And what should all the hopes which God gives in his instrument, the *David* in the occasion stand for nothing with us! may not the Lord vindicate Religious Loyalty in his *Majesties eyes? The heart of the King is in the hand of the Lord, and he can turn it as the Rivers of water.* He can do by it as the Husbandman by the water, makes it overflow what fields he pleases

pleases to his advantage, can drain or drown what place he will with it, so can God turn the heart of the King. Why should it be doubted but that it may be evidenced, that many have detested the horrid villanies that have been perpetrated in the late confusions, have mourned and suffered under them? And why should it but be hoped that a Prince of such sufferings, deliverances, prayers, and experiences, but that God hath a large interest in his heart? *And when the Righteous are in Authority, the people may rejoyce.* And therefore I do conceive that notwithstanding the Objections that men of discontented, peevish (and many of them guilty) spirits, can suggest of fears; we are not excusable from serious and solid rejoycing in our God upon this occasion.

Acts 19. 32

I shall from all infer two or three things in way of use, and so conclude.

1. Let us learn hence the mighty power of God. What cannot the Lord do? What desperate state of affairs cannot he put life into? How far was *Davids* affairs gone, and yet now he is invited back to his Throne. He can alter things as he pleaseth. He can make the people that durst scarce name him, unanimously send for him. He can bow the hearts of Kings and people to accord and sit down together.

gether. Truly God hath done that in this little while we could not have expected. He hath turned our Captivity like *the streams in the South*, and we are stil like *men that dream.* We were inured to the Pots & Brick-kilns, to the service wherwith our Masters made us to serve with rigor, and we counted still of it, but God hath changed the state with us, and that on a sudden, who would have said that we that durst scarce keep a day of Fasting to ovvn our affliction, should have kept one day after another in vvay of thankfulness for our Deliverances. It is the Lords doing, and a mighty God is he. Psal. 126 1.

2. Learn hence the profit and safety of honest and direct dealing; this fears no after-claps, or after-reckonings. The righteous now are bold as a Lion. *Wilt thou not be afraid of the power, do that which is good, and thou shalt have praise of the same.* If there be no unrighteousness in thy hand, thou needest not fear an inquisition into former things. *He that walketh uprightly, walketh surely.* A good cause it seems can never be buried. God will bring forth the integrity of his servants, and make a difference even in this world, betvven them that have unfainedly cleaved close to him, and them that have turned aside to crooked paths. Rom. 13. 4. Prov. 10. 9.

3. Keep

3. Keep your hearts still up to God, notwithstanding what God hath done for you. It is not God hath saved you thus far, and the Kings that can save you out of the rest. If God put us over to any mans salvation, we shall fall back into as bad or worse then we were before. Wait therefore on God, and let your expectation be from him, and study to keep so in with him, that he may please to perfect what he hath begun.

And to this end, Labour especially to rejoyce like Christians.

1. Let not your National mercies make you forget your personal interest and business. Look to the soul as earnestly now as at any time, do not think that God gets you leave to play, in respect of secret seriousness by his great mercies vouchsafed to you. Beware you lose not your hearts from God and Religion, in respect of inward secret duties by these providences. For first, you will miss of the best part of your comfort if you neglect God, in, and besides these mercies. These things are not able to satisfie your souls, unless an inward interest be secured and made under them. Secondly, You are subject to particular crosses under this general joy. If your joy take you off your duty, a cross may soon come which may

may take you off your *joy*. Thirdly, You must dye, and this will be little towards that, and no part of your time can be spared from preparing for that change. Nay you may dye in the midst of these *joyful* dayes, *Psal.* 102. 22, 23. *When the people are gathered together, and the Kingdomes to serve the Lord, he weakened my strength; in the way he shortened my dayes.* and therefore it is good to minde the soul, what ever your *joy* in the Nation be.

2. Dishonour not God, in the day, or upon occasion of your re*joy*cing: you pretend to honour God, do not under such a pretence do sacrifice to Sathan: And I must needs here speak of a prophane and wicked practice, beginning to break out, and upon this mercy too. (The worst time that can be for sin to meet so eminent a mercy in, lest it should turn it back again) and that is, that men fall a drinking *of healths*, as if you could not testifie your affection to your King, unless you do apparent dishonour unto God; for men to make this an Engine to intemperance, and excess in drunkenning, it is very unworthy and unbecoming. It is that which an HeathenKing forbad, *Esth.* 1.8. His Majesty we hear, measures the affections of his Subjects by the Prayers they

they put for him, and not by the healths they drink unto him; and I hope such as these that are a dishonour to God, and the King too, will in time be made to know it; *Hath the Lord given us such a deliverance as this, and shall we again break his holy Commandments?* Was this all the burthen that lay upon us, that we had not liberty to drink, and revel, or to blaspheme? Or is this the way to have this mercy continued or compleated? O lay aside this wretched Excess, out of obedienee to God, and the *King* too; For be you well assured, these courses will soon breed new Judgements amongst us; he that hath caused it *towards Evening to be light, can make our Sun to set at noon.* Labour to be Christians still, and to carry like Christians under this wonderfull mercy, for the Christian hath not had the least hand in the procuring of it.

FINIS.